

And there are some women who work in the various offices, who are clever and brainy, but I know there is not a day passes but they are threatened with the loss of their positions if they do not surrender their bodies and souls. I can point to a great many who have gone out to hard manual labor rather than stoop to mean and dirty things. These things are part of the system of money and barter. There needs to be a development along a great many lines.

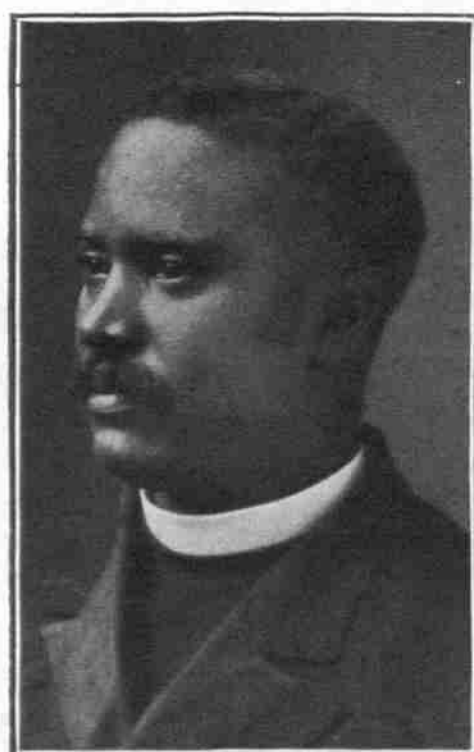
The Negro as a Free Man

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**Bishop of the A. M. E. Zion Church. At Clifton Conference,
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FIRST, I want to express my sense of gratitude to Mr. and Mrs. Hartshorn for the great service they have done my race, and I think the white race too, by calling this Conference and giving us an opportunity for this very frank and candid discussion of the question before us.

One of the difficulties of the white man in studying this question is, that he studied it from the white man's standpoint.



Bishop Geo. W. Clinton, LL.D.

They don't get close enough to the Negro to get what he needs, to give a clear-cut consideration of this question. I will not burden you with statistics. You can get them for yourself if you want them. They are to be had. And you will have them far more accurately than I could give them to you.

"The Negro as a Free Man." The Negro was made a free man in 1865. He came to his freedom as he came to this country, without any will in the arrangements for this result. He was

left in the midst of people to whom he had been enslaved for nearly two hundred and fifty years, without a guide, without a helping hand. One condition by which he came to his freedom, or his freedom came to him, was of such a character as to keep his former master apart from him, on the one hand, and to make him very sensitive of consulting his master, on the other hand. Homeless, nameless, empty-handed—such was the Negro as a free man when he came into this priceless heritage.

Close on the heels of his being a free man, he was made a full-fledged citizen. Some people said it was a mistake to make him a free man. But I am in doubt as to his being made a free man at all, if he had not been made a free man then. Those who argue against the fact that he was made a free man, overlook the fact that the American name was made free in this same way, and that anything else would have been out of harmony with the American system.

The Negro's Lack of Self-Reliance

The Negro had a lack of self-reliance, the lack of expression, the lack of the knowledge that constitutes the elements of strength, the lack of values, the lack of the instinct of saving,—which were all necessary to his well-being when he came into freedom. That was the Negro as he was, having learned false lessons of the meaning of play time to which Dr. Massee has referred. If the Negro took liberty for license, the Negro had a bad example.

To be a free man, a free white man, especially of the master class, meant the control of men, and having other men serve him and the getting out of other men in service just as much as could be got. The Negro has often been called an imitator, and he thought when he became a free man the best way was to act like a free man. He said that every day would be Sunday by and by, and when he became a free man he thought the way to be free was to have a long holiday. He had never been treated as a man. If he took liberty and wanted a holiday, it was the natural sequence of two hundred and fifty years of enforced servitude. It was the most natural thing to have a holiday. But he found that every one who has a start in this country has to work, and he thought he ought to get down to work. He saw his misguided master doing the things that he ought to have done before going to work, and he went to work himself and the result of it is that the old system that was tied down to property and had to be carried on by service went out a little and the Negro took up the new life for himself, and this new life and these new conditions in the South are as much the result of his honesty as the result of the effort of the white man.

The Negro Not Responsible

The Negro was freed by Abraham Lincoln's proclamation. We know that he was no more responsible for his condition as a free man than for the color he had when he came to this country